

## REMINISCENCES OF GEORGE E. MORRISON; AND CHINESE ABROAD



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### *Fifth Morrison Lecture*

The fifth Annual Morrison Lecture departed from precedent in that it was delivered on 2nd September, 1935, instead of during the following May. This ante-dating was agreed upon to take advantage of the presence in Australia of Dr. Wu Lien-teh, M.A., M.D. (Cantab). It was felt that an opportunity of hearing such a distinguished Chinese gentleman should not be missed if attendant difficulties could be surmounted. With the active co-operation of Dr. W.P. Chen arrangements were made for Dr. Wu Lien-teh to visit Canberra on Monday, 2nd September, and deliver the Morrison Lecture from 5 to 6 p.m. To a large and appreciative audience Dr. Wu gave his reminiscences of George Ernest Morrison, whom he knew intimately, and dealt with the present-day position of Chinese residents in foreign countries.

Accompanying Dr. Wu to Canberra were Dr. W.P. Chen, and Mr. Narme of Sydney. Sir Colin MacKenzie, Director of the Australian Institute of Anatomy, occupied the Chair, and at the conclusion of the Lecture called on Dr. W.P. Chen to move a vote of thanks to Dr. Wu Lien-teh. This was carried in the usual manner, and the audience dispersed. Owing to the alteration of the hour of the Lecture to permit Dr. Wu Lien-teh to return to Sydney that night, it was not possible to hold the usual reception.

*Address*

Permit me first to thank you for the honour you have done me in asking me to deliver this fifth George Ernest Morrison Lecture and even in advancing it one year so as to suit my present arrangements. The main objects of this lectureship are, I understand, first to perpetuate the memory of a great Australian who rendered valuable services to China and secondly to stimulate interest in Australia in the art, science and literature of the Chinese Republic. No better notion could have been conceived, no worthier method could have been adopted to bring the two great nations of China and Australia together for the purposes of civilization, of peace and of commercial development.

Without in any way detracting from the immense services rendered from time to time by successive Australian statesmen, administrators and business magnates within your territory and the British Empire, I may say without fear of contradiction that in George E. Morrison one finds, so to say, a blending of fine complex qualities seldom encountered in a single individual. For he was a physician, a journalist, a traveller, an author, a book collector and a humanist all combined. Let me speak in greater detail. Born in 1862 at the beautiful city of Geelong, Victoria, Morrison, after completing his high school, proceeded to Edinburgh, where he studied medicine at the famous University and graduated Bachelor of Medicine and Master of Chirurgery (M.B., C.M.) in 1886. He was always of a roving disposition, and though he could easily have achieved distinction as a medical practitioner he spent a year in New Guinea where he received three spear wounds from the savages. Later he took a steamer to the Far East and soon found himself first in Siam, then in China (1894–96). His first book, *An Australian in China*, published in 1895, contains a record of the Flowery Kingdom as existing in those days and is illustrated with a series of interesting photographs. His keen powers of observation, his strong sense of humour, his remarkable understanding of the people even though he did not speak the language, and his effective style of writing made the book an immediate success and brought the author to the notice of the London *Times*, which soon appointed Morrison its correspondent in Peking. At that time—1898—China was at the early stages of a strong reform movement initiated by the young Manchu Emperor Kwang Hsu, who, though he had been nominally on the throne for the past 24 years, had not had a chance to govern the empire for the supreme power rested in the hands of his powerful and ambitious aunt, the Empress Dowager Tzu-Hsi or Yehonala. The Emperor's confidential adviser was Kang Yu-wei, a Cantonese official of Hanlin rank, who, because of his stay in Hongkong and Canton and connexion with British friends, had witnessed the advantages of a modern system of government and persuaded his master to forsake the old and to introduce everything new into the governance and life of the

people. Hence successive imperial edicts were issued in the name of the Emperor, ordering a modification of the civil and military examinations, the establishment of a system of schools, including an imperial university for the study of new as well as the old learning, the founding of an official bureau of learning, military and naval reform, the opening to Manchus of professions other than office-holding, and the abolition of several sinecure posts. Compared to modern changes, the above reforms might be considered mild, but a storm of opposition arose from the conservative party, who feared their interests jeopardized and consequently reported to the Dowager-Empress. Events might perhaps have been allowed to go on, if the inexperienced Emperor had not sought the co-operation of Viceroy Yuan Shih-kai to render military aid, come up to the capital and remove the old lady from power. For this grievous mistake, Kwang Hsu was cast into close confinement in the Forbidden Palace, Kang Yu-wei had to flee for his life in a British cruiser, the higher officials who supported Kang were banished and numerous Cantonese and other enthusiasts were executed. All reform enterprises for the time being were crushed.

In the meantime, the Chinese Empire was threatened with disintegration from without. Russia claimed Dalny, Port Arthur and a railway through Manchuria to these ports; Germany forcibly took possession of Tsingtau; France claimed special interests in the province of Yunnan besides possession of the port Kwangchowwan; and Great Britain regarded the Yangtse Valley as her sphere of influence. The eyes of the world were indeed centered upon China.

Morrison from his vantage point as special correspondent of the most important newspaper in the world, as the *Times* was then and is still regarded, was able to telegraph the most astonishing news from Peking to London, thus scoring scoop after scoop in the journalistic field. Day by day, the foreign offices of Europe (including Downing-street) as well as political and business circles waited breathlessly for Morrison's telegrams, which they had learnt from experience to be quick and accurate. Questions were asked in Parliament as to the reasons for the priority in the *Thunderer's* dispatches, which were often fully 24 hours ahead of official news received by the Foreign Office from His Majesty's Minister in Peking. More than once the news published from Peking conflicted with the official assurances given by foreign governments and ambassadors, but again and again the *Times'* correspondent proved himself right. Scotsmen are commonly reputed to be an uncanny race and to succeed in business where others fail, but Morrison was distinctly Australian and his uncanniness in obtaining the most valuable news days in advance of anybody else surprised and sometimes frightened the political world. It happened that the mighty interests of Great Britain and Russia ran counter to one another, and every move of one side was watched with the

keenest apprehension by the other. Russia was a strong imperial power, and her foreign policy was left in the hands of two of the craftiest politicians of Europe. One, Count Muratiev, was in charge of the Foreign Office at St. Petersburg (now Leningrad), while the Russian Legation in Peking was presided over by M. Pavlov. If the late Earl of Salisbury (Prime Minister of Great Britain in 1898) was right in saying that the duty of a diplomatist was to lie for his country, then Muratiev and Pavlov between them shared this quality to the fullest extent, for they never felt abashed at their prevarications in spite of frequent disclosures.

Years afterwards, when the events related above had become a matter of history and Morrison had himself retired from the staff of the *Times*, he introduced to me at lunch a Mr. Tseng, descendant of the famous Tseng Kuo-fan, who, while Viceroy of the Liang-kiang Provinces, had so ably suppressed the formidable Taiping Rebellion (1851–65). “Let me present you to a fellow Chinese, who has helped to make me what I am. The world used to wonder at the speed and ease with which I was able to transmit valuable and confidential messages from this city to London. Mr. Tseng was the means. During those critical times, he was a secretary of the Tsung-li Yamen (corresponding to the Waichiaopu or Foreign Office of these days), and as such had access to all secret documents and was in touch with every matter happening within its walls. Being a first class English as well as Chinese scholar, Mr. Tseng could translate rapidly all Chinese dispatches into English to be delivered to me the same evening they were signed. All I then had to do was to edit them for proper journalistic use, add my comments and telegraph the result.” Both Morrison and Tseng are now dead, and this information may be published without hurting any one concerned.

Two years after these exciting events occurred, the Boxer uprising of 1900 took place and did immense harm to the prestige of China as well as saddling her people with a crushing indemnity of Haikuan Tael 450,000,000 (£67,000,000) plus interest payable within the next 40 years. Morrison did what he could to point out the injustice of punishing unborn generations of Chinese for the crime of a few ignorant and fanatical Manchu leaders, but the foreign military contingents, headed by the German general, Count Waldersee, were too strong for him, and China for the next eleven years, that is until the Revolution, remained practically paralysed. Her entire customs revenue was hypothecated for the payment of the indemnity, leaving little for the development of modern education and commercial enterprises. It should be noted here that Morrison, along with most of the foreign community in Peking, was besieged within the walls of the British Legation, and his early medical training in Edinburgh was at last utilized to supplement the services of the proper medical officers for the treatment of the sick and wounded during the hot summer of 1900. But he always preserved an open mind on the subject of the siege, and never blamed the Chinese nation for the

outrages committed by the Manchu troops. Herein was shown the greatness of the man and his thorough understanding of the situation.

When the Revolution came and the Chinese Republic was inaugurated in 1912, Dr. Sun Yat-sen was elected first President, followed some months afterwards by Yuan Shih-kai, the powerful Viceroy of Chihli and since the Revolution, Prime Minister of the tottering Manchu dynasty.

Dr. Morrison, who had been a consistent friend of Yuan Shih-kai, both during his former period of office and in retirement, was at once appointed Political Adviser to the President at a salary of £4,000 per year, and retained this post until some years after the death of the latter in 1915. The connexion between these two distinguished men was a curious one. At the time of the Boxer outbreak, Yuan Shih-kai was Governor of Shan-tung, which promotion was conferred on him by the Empress Dowager on account of his faithfulness to her when her nephew, the Emperor Kwang Hsu, attempted to persuade Yuan to use his troops against her. Yet, when the Old Buddha (as the Empress-Dowager was familiarly called by those around her) sent secret orders to all officials for the extermination of foreigners in China, Yuan steadily refused to obey the imperial decrees. In fact, Yuan, who had been in touch with the western world and therefore in sympathy with the modern trend of affairs, altered the order from "Exterminate foreigners" into "Protect foreigners", and to his perspicacity was largely due the absence of unnecessary bloodshed in his province. Later on, after the restoration of the Empress Dowager to the throne, she was grateful for Yuan's remissness, but the Manchu nobles never forgave him, and as soon as the youthful Hsuan Tung (afterwards known when dethroned as Henry Pu Yi) came to the throne in 1908, his father, Prince Chun, acting as regent, forthwith dismissed Yuan and sent him into retirement "to nurse an injured leg" at his home in Honan. But the Manchus could not do without Yuan for long, for as soon as the guns boomed at Wuchang on 10th October, 1911, announcing the coming of the Revolution, Yuan was sent for and given plenary powers to deal with the southerners. This led first to the appointment of Yuan as Premier, then the abdication of the Manchu sovereign, and, lastly, the foundation of the Republic.

As we have said above, Morrison was a consistent friend of Yuan Shih-kai, and saw much of the latter both during his retirement and in the early hectic days of the Revolution. There was no doubt that Yuan frequently consulted Morrison upon matters dealing with foreign countries, particularly Great Britain, and that in spite of his partiality for China and the Chinese he was much trusted both by Downing-street and the British public. But whether the Australian doctor was in the confidence of the then dictator in regard to his schemes for re-establishing a dynasty with Yuan himself as the first Emperor was doubtful. If so, Morrison must have dissuaded him, for during the agitations of 1914-15, when Japan pressed her 21 Demands in the midst of the World War, and yet Yuan

was going ahead with his monarchical aspirations, he often related to his Chinese friends, including myself, his opposition to the mad idea. But Yuan listened to sycophants, took the wrong plunge in 1915, assumed the title of Emperor Hung Hsien for 100 days, and died of acute nephritis caused by ceaseless worry, insufficient sleep and the raising of the flag of rebellion in Yunnan by the patriot Tsai-ao.

After the death of President Yuan Shih-kai, Morrison practically retired from active service under the government and devoted most of his time to the wonderful library which he had assembled during the past twenty years. To understand this a short description of his Chinese one-floor house with many open yards is necessary. Running at right angles to the *glacis* (that is, the athletic field for foreign troops) in the eastern part of Peking, is the Wang-fu Ching Ta-chieh (Big-street of the Royal Well) with the Astor House Hotel in the south and the Lung-fu Temple in the north. About 200 yards from the southern end of this wide avenue on the east side was a small gateway, on either side of which stood a lion carved in granite. Above the door-knob was a rectangular brass plate containing three Chinese characters Mo Kung-kuan, denoting "Home of Dr. Mo", as Morrison was known among Chinese. The door was painted vermillion-red. On the right of the narrow covered-in passage was the porter's lodge, behind which lay a small garden, enlivened throughout the year by some kind of flower in bloom, such as plum or peach blossoms in spring, peonies and wistaria in summer, chrysanthemums in autumn, and narcissus in winter. Further on toward the right one proceeded to the actual residence which had a spacious sitting room containing stiff-backed Chinese blackwood furniture, pictures and souvenirs of the doctor's travels. Adjoining this was the dining room, where again the furniture was simple with old tapestry hanging on the wall. There were about four bed-rooms, all on the ground floor. Unless guests came, Morrison was almost always to be found either in his big library—a separate fire-proof structure in the southern wing of the compound—or in his "den" where he kept a writing desk and two comfortable cushioned chairs. The library was a rectangular piece of masonry, 100 feet by 60 feet, one floor high and cemented all over including the floor. The book-shelves were made of hardwood extending from the floor almost to the ceiling and opened at both sides. They were arranged in parallel rows along the length of the building, while the maps and other flat sheets, such as charts, engravings, &c., were placed in deep drawers at the western corner. Few, if any, glass cases were made, and the books were protected from dust and sun (both plentiful in Peking) by Chinese-dyed indigo-blue cloth hanging from the top to the bottom of each shelf. Morrison employed a Chinese clerk for typing and other simple duties, but he himself handled all books arriving by post, so that scarcely any publication of his library existed without his first having glanced through the contents and entered some

remarks in the catalogue. He was in touch with almost every publishing firm and second-hand bookseller in the world, and nothing delighted him more than to hear of the name of a book dealing with China or the Far East which had escaped his attention. In this way, Morrison built up his unrivalled collection of books on China and the East in most European languages. Knowing little or nothing of Chinese, it was not to be expected that Morrison would delve into Chinese literature, but he collected maps and illustrations wherever he could and these formed perhaps the best part of his collection. No pamphlet, no journal dealing with China was too small for his notice, and he had a complete file of such a weekly as the *Republican Advocate* founded and written in the English language by a Chinese born in Java, but at that time teaching in one of the colleges in Shanghai.

Two years before the World War commenced, Morrison married an English lady, Miss Robin, who had come out from England to be employed as his private secretary. The marriage was a complete success, and four children—all sons—were born of the issue. As these boys grew up and the demands of family increased, Morrison began to think of home and of putting the children in school. As he had sunk practically all his earnings in the library his only possible revenue was from the sale of the valuable books which he had taken such pains in accumulating. Although during the war there were rumours of his intention, most of his friends in Peking were too busily occupied with other matters than the purchase of a library. The result was that early in 1919—a few months after the Armistice—it was announced that the Morrison Library had been sold to a Japanese financier for the sum of £35,000, equivalent at that time of low exchange of sterling to Chinese dollars 120,000! There was general regret at this turn of affairs, as various Chinese friends had helped to save his books during the Boxer uprising, but the deal had been sealed, and the books later packed in hundreds of tin-lined wooden cases to be shipped to Yokohama *en route* to Tokio, where it was intended to house them in a special oriental library, yet to be constructed. It was indeed fortunate that these volumes—many rare and irreplaceable—lay for two years or more protected in tin-lined cases in a godown, for the terrible earthquake and subsequent fire which devastated Tokio and Yokohama in 1923 would assuredly have reduced to ashes all Morrison's books if they had been unpacked and laid out in style on shelves inside a building, however strong. As it was, thanks largely to a combination of circumstances, the wooden cases with their priceless contents, though compressed and somewhat damaged by water and fallen masonry, largely withstood the Japanese catastrophe, so that when the beautiful Oriental Library was finally completed at 26 Kami Fujinaye, Hongo, Tokio, it was able to accommodate and to display in an effective manner the grand collection of Morrison.

The house in which Morrison lived has now passed into other hands, while the Library building has been acquired for the meetings of the International Masonic Lodge of Peking, which receives a chapter from the Massachusetts Lodge.

My own connexion with Dr. Morrison dated from 1908, when on the occasional visits that I made to the capital I stayed as a guest at his house. Morrison was a bachelor in those days, but his compound ever resounded with the laughter and noise of children belonging to his gatekeeper, whose family was allowed to live rent free there. Morrison had a soft, rather high-pitched musical voice, and for one hour daily the kiddies were welcome to enter his sanctum and play with him. In this way, the servants came to love Mo Taifu (that is, Dr. Morrison), and to this day, although the kindly genial tall English doctor (for most natives of Peking had never heard of Australia, much less an Australian) is no more, his memory remains ever green to those who have known him. Dr. Morrison delighted in entertaining to lunch visitors of all nationalities passing through Peking, especially those who had called upon him to see his library. The hour set was 12.30; the meal was usually over by 1.30 p.m. and conversation would continue until 2 o'clock, when the wise ones would leave of their own accord. Otherwise, Morrison would beg to be excused, as work was waiting for him in the library.

When the historic epidemic of pneumonic plague raged in Manchuria during the winter of 1910–11, and I was appointed by the then Imperial Government head of the medical forces to suppress what threatened to become a revisitation of the Black Death of the 13th century, I used to receive frequent letters of inquiry and encouragement from Dr. Morrison. Toward the end of the epidemic Morrison actually visited Harbin, the centre of our organization, and was conducted by me personally round the various plague hospitals and quarantine stations, which we had hastily established out of temples, schools, &c., for the scientific control of the scourge. That never-to-be-forgotten outbreak cost the lives of 60,000 persons, including many Russians, and some British, French, Russian as well as Chinese physicians. It originated in the marmot (tarabagan)-ridden districts of Eastern Siberia, where hunters of the animal first contracted the infection and passed it on to fellow human beings. It spread rapidly into Manchuria through railroads and other means of transport, attacked almost every city in its path, invaded the northern provinces of Chihli and Shantung, claimed deaths in Peking and Tientsin and brought terror everywhere. It lasted from December until the following March, when we finally suppressed it. None of the 60,000 patients attacked survived. Morrison's series of articles on the Manchurian plague epidemic published in the *Times* attracted universal attention, and predicted the launching of a modern scientifically-run public health service to deal with the sanitary ills of China, and this has since 1911 become an accomplished fact.



One of Morrison's last acts in China was to equip an expedition to traverse the north-western provinces and new territories of China, which he always maintained should be irrigated by modern methods and repopulated with the surplus population of more crowded areas. Into that part of his career I will not enter, as he was only carrying out what others years or centuries before had undertaken. Suffice it to say that Morrison successfully completed his arduous mission and reached Europe in time to be present at the Paris Peace Conference. However, he did not survive long, for he died in England on the 20th May, 1920, amid the universal regret of a host of friends in almost every country. His widow followed him soon afterwards in 1922, leaving all his sons to grow up under relatives. Fortunately, these were all well provided for, and all passed through the University of Cambridge with academical credit. Morrison left a detailed diary of events of his time.

In Australia, G.E. Morrison is known under the affectionate title of "Chinese Morrison". Although another Morrison (Robert)—the first Protestant missionary to China—also carried out excellent work in translating the Bible into Chinese and lived among the Chinese of the south for a long time from 1807 to 1834, in which year he died at Canton, George E. Morrison will always be remembered for his journalistic and political connexions in the last years of the 19th and the early ones of the 20th century. His friends and admirers in Australia are indeed to be congratulated for the important share they have taken in perpetuating his memory.

## *II. Chinese Abroad*

Let me now turn to the second portion of my lecture, namely, "Chinese Abroad", but in order to do this a few introductory words are necessary to describe the origin of the Chinese race.

The antiquity of the Chinese is shrouded in mystery, although we have on this point historical records extending as far back as the Shang dynasty (B.C. 1766–1122). The main authority for this is the *Shan-hai Ching* or Classic of Mountains and Seas. In A.D. 1928–29 discoveries were made at a village called Chou-kou Tien, 40 miles south-west of Peking, of skulls and other skeletal remains of man and tropical animals, calculated to be 1,000,000 years old. Connected with these were also implements for the making of fires. One prominent writer traced the similarity of culture between the Chinese and Chaldeans (early Aryans) in that they used the same cycle of 60, possessed a common decimal system, a musical scale, a system of astrology based upon acquaintance with five planets, five elements, five correlated colours, and a belief in the harmonies of numbers, as well as a multitude of customs. They had a common family law and were both worshippers of ancestors. In fact the Yellow Emperor (Huang-ti) was supposed to have come into China from Elam in western

Asia with a band of emigrants and to possess blue eyes that were wanting in obliqueness! Dr. L. Weiger, a French savant, tried to establish a southern origin for the Chinese, one reason given being that the earliest ideograms of the Chinese language betray an acquaintance with the tropics, such as, the ox, sheep, goat, horse, dog, deer, rat, toad, fish, tortoise, hare, cobra, rhinoceros, elephant, dragon, unicorn and tiger. Among plants mentioned are: Willow, apple, melon, clover, wheat, bamboo, grass, hemp, flax and millet, which, however, are also indigenous to temperate zones.

Notwithstanding all theories, it is safe to say that the land bordering on the Yellow River, particularly, the provinces of Shansi, Shensi, Kansu and Honan, was one of the original homes of ancient Chinese, and that the earliest known capital of the Yellow Emperor was located at Hsuanhua-fu, 125 miles north-west of present Peiping. Due to intermittent encroachments by nomadic tribes, including the Hsiung-nu, those ancestors of the Huns who over-ran Europe in the Middle Ages, the early settlers gradually moved from place to place in search of "pastures new", some crossed the wide Yang-tse River and reached what are now known as the provinces of Kwangtung and Fukien, where they encountered and later on assimilated the indigenous tribes of the south and south-west. These tribes were numerous and possessed speech, habits and customs not exactly Chinese. They can still be found principally in the mountainous districts of Szechuen, Hunan, Kweichow, Yunnan, Kwangsi and Kwangtung. They include the chung-chia, miao, miao-tzu, miao-chia (black, flowery, &c.), the kachins, the keh-lao, the loi (in Hainan), the lobo, yao, moso and mantzu or manchia. One linguistic analysis divides them into three groups—lolo, shan and miao, and another into mon-khmer, shan and tibeto-burman. Those who have visited the magnificent ruins of Angkor and Cambodia in French Indochina will be able to connect the cultural history of the khmer-kingdoms with Chinese civilization. We must not forget the hakkas (guest people), who dwell mostly in the hilly parts of Kiangsi, Fukien, Kwangtung and Kwangsi, speak a distinctive dialect (akin to mandarin) and yet possess some customs which set them apart from their neighbours. These hakkas appear to be the descendants of immigrants from the north, who came south at different times but were never fully absorbed. The hakkas are very hardy people, make excellent soldiers and form the nucleus of some of the most successful "Chinese abroad".

"Chinese abroad" may be roughly classed into two groups:

- A. *Northern* from the provinces of Shantung and Chihli (now Hopei) who emigrate to Manchuria, Siberia and the Russian Maritime provinces, and
- B. *Southern* mostly from the two provinces of Kuangtung and Fukien (mixed tribes as you have seen), who may be found in practically all parts of the world, especially, Malaya, Netherlands, East Indies, Siam,

Burmah, Philippines, Formosa, United States of America, Hawaiian Islands, Canada, Australia, New Zealand, British Guiana, Trinidad, South American countries, Cuba, Panama and scattered islands in the Pacific and Atlantic Oceans.

I will rapidly glance over the emigration toward the north. Because of the severe cold, natives of Shantung and Chihli stand the climate best, with the result that the numbers of Chinese settlers in Manchuria have increased from 10,000,000 in 1900 to 30,000,000 in 1930. During the Manchu dynasty (1644–1911), the rulers attempted to reserve the larger part of their ancestral home for their own race. For a long time they tried to keep out Chinese, but this proved futile, for the Manchus preferred to stick to their pension (corresponding to the modern dole) and refused to endure hardships. Later on, emigration was restricted to natives of Fengtien province but the strong-limbed sons of Shantung proved indomitable and filtered through the barriers in such large numbers and so enriched the territory that the Manchu government decided after 1900 to open the door and to welcome Chinese emigrants. Each year saw one to two million Chinese entering Manchuria, helped on by improved railroad and steamship communication. The fertile ground was planted with wheat, millet and soya-beans, and gold, coal and iron mines were started. The result is that Manchuria is now one of the wealthiest corners of the surface of the globe.

Scattered in various towns and districts of the Primorsk and Ussuri provinces of Eastern Siberia may be found colonies of Shantung Chinese, who mingle with the Russians, speak their language, marry their women and produce healthy children to help populate the soil. Although some have acquired wealth, the majority remain petty shopkeepers and become Soviet subjects. In Nicolaevsk, at the mouth of Amur River, a colony of Cantonese fishermen and mechanics have settled down for over 50 years.

It may interest you to know that Chinese history records the exploits of an ancient traveller, Hsu Shih (B.C. 221), a Taoist monk who was commissioned by Emperor Ch'in Shih, famous builder of the Great Wall and the ruler who first united the loose feudal states of China into a conglomerate whole, to proceed to the three fairy isles in the Eastern Seas and search for the elixir of life. These islands were known as Penglai, Fangchang and Yingchou, corresponding to present-day Nippon. Hsu Shih fitted out an expedition consisting of several sailing vessels, carrying on board beside his retinue about 3,000 youths and maidens as offerings to the fairies. But the party never returned, nor was it heard of afterwards. It is believed by Chinese that these youthful travellers to the Eastern Seas were among the earliest ancestors of the Japanese, whose families unto this day possess names corresponding to Chinese surnames, such as, Hayashi (Lin), Hata (Ch'in), Hara (Yuan), Kure (Wu), Ta (T'ien), Higashi (Tung), Minami (Nan), Nishii (Hsi), &c.

Regarding *Formosa*, large numbers of refugees escaped from Fukien during the suppression of the adherents of the Ming cause after the Manchu dynasty was established in China, 1644. For a time this island was controlled by the celebrated patriot Koxinga, but in 1895 Japan took possession. To-day the bulk of the population is of Chinese stock, either pure or mixed with other elements.

Turning to southern emigration, we may begin with the *Philippines*. Undoubtedly the Chinese were the first settlers on the land as evidenced by numerous archaeological finds of Sung pottery and culture in various parts of the archipelago. In spite of occasional persecutions and wholesale massacres by jealous Spanish rulers in the past, the settlers from Kwangtung and Fukien have managed to build up an economic empire, even though the political control remains in other hands. They own landed property, large sugar and tobacco estates and mills, cigar factories and do most of the wholesale and retail trade. From the beginning they intermarried with the natives, producing an intelligent and virile race, within which may be numbered the most important leaders in the political and administrative fields. Many have acquired Spanish and Filipino names and become American subjects.

*French Indo-China*—There are quite 400,000 Chinese in French Indo-China. Some have intermarried with the natives and thus become French subjects. For a considerable time they controlled much of the rice market, and owned the principal mills, to which natives sell their produce. This monopoly has been largely shaken, partly by the French and partly through the introduction of western methods of administering large plantations. Most of the retail business is still in Chinese hands. Although the ancient Angkor or Khmer kingdom was largely Hinduistic in origin, the later structures showed evidence of the art of Chinese craftsmen, who inserted a distinctly Buddhistic touch to the palaces.

*Siam*—Chinese have long been prominent in Siam, especially in Bangkok, and have intermarried extensively with the Siamese, producing a mixture more stable and industrious than the indigenous inhabitants. Several members of the Royal Family and nobility have sprung from a combination of the two races. As in the Philippines, a number of Chinese born in Siam, either pure or mixed, have assumed Siamese names and become Siamese subjects. Not a few have held high government offices, from governors downwards. The Chinese number about 1,500,000 people, and are eminent in business, the trades and professions, and own many mines, sugar factories and rice mills.

*Burma*—The Chinese here have come both by sea and overland by way of Yunnan. They are big dealers in rice, teakwood, tobacco and jade, but also compete in the retail trade with the Burmese women, whom the Chinese find worthy rivals. There are 150,000 settlers in this country, and quite a number of prominent citizens, although possessing

Burmese names, are of Chinese origin. Some years ago, the Minister of Education was a Chinese.

*Malaya*—This includes the Straits Settlements (Singapore, Penang and Malacca) and the Federated States of Perak, Selangor, Pahang and Negri Sembilan, besides Johore, Kedah, and Trengganu. All own adherence to the British Empire, and because of its free-trade policy Malaya has attracted enormous numbers of Chinese, Indians, Ceylonese and other nationalities. However, the bulk of the trade and wealth is in the hands of Chinese, some China-born, others Straits-born. The total Chinese population is 1,500,000. As labourers, artisans, merchants, miners, contractors, planters, and professional men, they have been largely responsible for the development and prosperity of this vital corner of the British Empire. In fact the Chinese are alluded to as the “backbone” of Malaya. The British are in possession politically and control a considerable portion of the economic life, but the Chinese have profited enormously from the peace and security of British rule. The Malayan Chinese are exceedingly patriotic to the British Empire and have contributed largely to all British charitable causes. During the World War, several aeroplanes were presented by them. At the same time, both they and non-naturalized Chinese have ever expressed a sympathetic feeling toward China in her struggles to found a modern State, and have been liberal in the contributions to flood, famine and other worthy causes. Leading Chinese are given positions in the Legislative and Municipal Councils, and recently some have occupied important posts in the legal and medical lines. Quite a number of Malayan Chinese have been descended from Malay mothers, and these have inherited the intelligence, pertinacity and industry of their Chinese fathers combined with the adventurousness of the Malays.

*Netherlands East Indies*—These valuable islands belonging to the Netherlands occupy an area, which if measured from end to end correspond to the length of the United States from east to west. They produce large quantities of tin, rubber, coconuts, coffee, rattan, tea, sugar, tapioca, tobacco, gambier, quinine, sharks’ fins, birds’ nests, seaslugs, fruits and other eatables. Although these islands are mainly populated by industrious members of the Malay race, 42,000,000 of whom center in Java, the Chinese have for nearly 1,000 years migrated to these parts and brought their civilization with them. In Java may be found evidence of their writing, sculpture and pottery, while at Bali and the neighbouring islands, the small Chinese cash coins with square holes in the middle were introduced centuries ago and still remain as legal currency at the rate of 700 per Dutch guilder. For some years after the Dutch acquired the East Indies, they encouraged Chinese to come, for the presence of the latter meant the certain and rapid development of the islands. When the Chinese became too successful, the government instituted restrictions and oppressive measures, and in 1740 these culminated in a massacre, centering at Batavia, in which several thousand Chinese

lost their lives. However, they continued to arrive, particularly after the middle of the 19th century, and in 1917 their number was estimated at 800,000, half of whom were in Java. By 1920 the number had passed the 1,000,000 limit. From planters and manual labourers, the Chinese usually proceeded to petty shop-keepers, then land or estate owners and traders on a vast scale. At present, the Chinese population includes hundreds of wealthy landowners and merchants, as well as mining and sugar magnates and estate holders. Some used to occupy high executive posts under the government, and the titles of major, captain, &c., were conferred upon them. Their relations with both Dutch and natives are as a rule excellent, and trouble is seldom heard of. In various parts of Borneo (shared between Great Britain and Holland), as many as 500,000 have settled down. Without their industry and pushfulness, the Netherlands Indies would not have progressed so fast. Here as in Malaya and the Philippines, the Chinese have intermarried with the natives of the islands and produced a stock equal to any in the world in physique, intelligence and honesty. At present the Government charges all Chinese entrants, like other foreigners, a poll tax of 150 guilders each for a stay of six months or more.

*United States, Hawaii, and Canada*—The Chinese began seriously to emigrate to the western part of the United States and Canada during the gold rush of 1850, and supplied the principal labour for the construction of the Grand Trunk lines and the Canadian Pacific Railways. White labourers soon commenced agitation against them on the plea of frugality and lack of assimilation, restrictions were introduced, and by 1902-4 they were entirely excluded with the exception of students and merchants. The census of 1890 showed 107,448 Chinese, but this number has decreased greatly, and now there are less than 50,000 in the whole of the United States. Most of those remaining occupy themselves with petty shop-keeping, domestic service, gardening, canning, laundrying and restaurant-keeping.

In the Hawaiian Islands, there were about 30,000 Chinese at the time of the American occupation, and exclusion laws were applied here as on the mainland. However, the present generation is extremely active and industrious, and when mixed with the natives form, according to careful observers, the best stock of the 57 odd combinations to be found in the Islands. The Hawaiian Chinese have proved themselves, both men and women, to be as capable scholars and professional persons as commercial ones. In Canada, the same exclusion laws have been applied to the Chinese in the form of a prohibitive head tax on each arrival.

There are Chinese contingents in Mexico, several countries of Central and South America and most of the islands of the West Indies. The largest numbers may be found in Mexico, Cuba, Trinidad, British Guiana, Panama, Brazil and Peru. In the last alone, there are over 120,000.

*Australasia*—Lastly, allow me to turn to Australia. So far as is known, the earliest Chinese landed in New South Wales soon after

the signing of the Treaty of Nanking in 1842 between Great Britain and China, and consisted mainly of workmen for the gold-fields. There was a rush between 1850 and 1860, and a few acquired considerable fortunes. The census of 1881 showed for the whole continent 38,533 Chinese, made up of 38,274 males and 259 females. Thanks to systematic agitation, restriction of Chinese commenced here as elsewhere and culminated in the Intercolonial Conference of 1888 and the White Australia policy of 1900. Since 1881, the number of Chinese residing in Australia has steadily decreased, until now less than 20,000 remain.

Although the total number of Chinese in Australasia has never reached the maximum proportions as found in Malaya and the Netherlands Indies, they have contributed not a little to the prosperity and comfort of the white classes. Even as shop-keepers, fruit merchants, grocers, gardeners and restaurateurs they seem to have got on extremely well with their neighbours. Their children are welcomed at school, and I was told by some Sydney ladies on board the steamer coming out here that not a few Chinese boys and girls have actually topped the classes and attained distinction in various professions. Certainly in China we have some Chinese Australian-born men and women, who received their college education in the cities of Sydney and Melbourne and have become most successful as journalists, authors, merchants and—most difficult of all—good hostesses. In my humble opinion, the biggest contribution made by Australian Chinese, next to the prominent part they took in the organization of the Chinese Revolution, has been the establishment of those huge, wonderfully-equipped department stores, which form such a feature in the commercial life of Hongkong, Canton and Shanghai. There are four such firms in Shanghai, namely, Sincere's Wing-on, Sun-sun and Tai-sun, the last to be opened this coming December and to be the last word in department stores, including escalators besides lifts, open-air theatres, roof-gardens and cinema shows. The capital of every one of these is at least 5,000,000 dollars. They are second to none in size and efficiency, and combine all the best points of an Australian firm with the simplicity and economy of the Chinese. If the Chinese have not learnt anything else from their Australian friends, they ought to be satisfied with their achievements in this line, followed by their incursions into cotton-mills, banking, manufacturing and other businesses.

### *Conclusion*

Now I have finished. Some thoughtless persons, not conversant with history and relying only upon current newspapers for knowledge and literature, have looked upon the Chinese as a nation of gardeners and laundrymen—peaceful and useful perhaps, but not quite effective. You

will have noticed even from the short remarks I have made at the beginning on this subject that the Chinese can boast a continuous civilization of at least 4,000 years running from the time when Europe did not yet know the use of clothes until the present, when both government and people are going full-speed in their methods of education, trade and industry. It is always harder to move a big, old and cultured land, but it gets there all right in the end. In the same way that the ancient Chinese gave tea, silk, the mariner's compass, porcelain, gunpowder, printing, even delicious fruits like the peach, apricot and mandarin orange to the world, so they will reciprocate in future goodwill and progress after they have thoroughly imbibed all that is best in modern science and efficiency. The Chinese were the first to establish trade routes overland from east to west through almost impassible barriers in the second and third centuries B.C., and Mongol troops during the century swept through Siberia, northern India, Persia, conquered Hungary, Turkey, and almost reached the gates of Paris. Up to 400 years ago, Chinese influence extended as far west as Aden, and big sailing vessels carrying the Chinese flag traded regularly with Ceylon, Madagascar, Malacca and the East Indies. It is quite possible that Chinese sailors saw California and Mexico before Columbus was born, and that the peculiar cuneiform inscriptions left by the Incas may bear some relation to the ancient writings found in Korea and on miscellaneous bones excavated in China. The more we work and the further we inquire into the secrets of the past, the more convinced we shall be of the inter-relationship of individuals and nations. It may be found in the end that our sage Confucius was right when he bequeathed to posterity the saying that "Within the four seas, all men are brothers".

Judged from strictly modern materialistic standards, the Chinese race is perhaps too quiescent and peaceful and has within recent years sacrificed too much in the cause of peace and common brotherhood, where a little stiff-lip and determination might have served the nation better. Centuries of past warfare and aggression have taught our people that it is more profitable to stick to the Confucian adage than to go against it, however successful the latter means may be temporarily. In order that trade may develop and continue uninterruptedly, peaceful conditions and a peaceful psychology among the participating nations are essential. For some years now trade between Australia and China has steadily increased. We import large quantities of wheat-flour, timber, butter and frozen meat from you and can supply in return unlimited silk, tea (the best for both sick and healthy), ginger, dried fruits and raw materials. The Morrison Memorial can accomplish much in promoting the ideal of reciprocity in all aspects of human relationship. May it achieve the fullest measure of success and so permanently benefit the people of both commonwealths!





*Morrison with Chinese child, c. 1910*